

THE CONVERTED CATHOLIC MAGAZINE

HIERARCHIES AND HERETICS

HOW THE PAPACY CAME
TO POWER—II

► Catholic Education and Crime ◀

FUTURE OF THE CHURCH
IN FRANCE

CATHOLIC BIGOTRY AMONG
ARMY CHAPLAINS

January, 1945

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THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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Christian Heritage
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The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 6 (New Series)

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Hierarchies and Heretics

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FEW AMERICANS connect the Fascist tyranny with ritual and dogma. Yet it was by means of these that Mussolini, Hitler and their imitators put it over on the peoples of Europe.

Ritual divides people by establishing hierarchies of powers that lord it over the masses, and dogma makes heretics of all who do not conform to regimented beliefs. Side by side with hierarchies and heretics there is created the idea of a cruel God, the opposite from the God and Father of us all as taught by Jesus Christ.

The God that can save the hurt soul of humanity today is that God and Father of us all, who is supremely concerned with human brotherhood, with the reign of justice and love on earth, not with the forms and rituals and the arbitrary dogmas of the Middle Ages.

Emphasis on the forms of worship as of divine origin and appointment has divided mankind into hostile, hating groups, and prevented combination and cooperation for the common good. The year 1945 should see the end forever of the uniformed hierarchs of the Nazi-Fascists and their plan of dividing and regimenting mankind. We hope it will also see the beginning of the Christian religion of universal brotherhood under the loving God and Father of us all.

1945 - NOW - AND ALWAYS

NEW YEAR'S is not the only time when you can re-make your life and start anew. Salvation is NOW. St. Paul told us this nineteen hundred years ago, when he declared (2 Cor. 6:2):

"Behold now is the accepted time; behold, now is the day of salvation."

We can become free sons of God *now*; not when we die. We can be free *now* from the guilt of sin. Freedom was won for us nineteen hundred years ago. All that is needed is our acceptance of it, for it is a free gift. Why wait even a day longer to experience it? *Now* is the accepted time.

EDITORIAL NOTES AND COMMENTS

PROTESTANTS FUNDAMENTALLY UNITED

SPEAKING at a combined *Reformation Day* service of 14 Lutheran churches in New York last Oct. 29, Rev. Samuel McCrea Cavert enumerated the following five "key convictions" that bind Protestants together:

1. Protestantism, in all its historic forms, insists upon *the immediacy of man's relation with God.*
2. It holds that the Scriptures provide *the decisive norm of spiritual authority.*
3. It proclaims *the universal priesthood of all believers.*
4. It stresses the importance of *religious freedom.*
5. It tends to a new valuation upon the common life and labor, emphasizing *the potential sanctity of the lay life*, as well as of the professionally religious vocations.

It is significant that all of these five points, upon which Protestants are basically united, are directly opposed to Roman Catholic teaching and practice.



IS THE U. S. PRESIDENT ABOVE THE LAW?

A SMALL but not insignificant fact was reported in the N. Y. *Times* last Nov. 9, two days after the Presidential elections: President Roosevelt dispensing himself from the law banning congratulatory messages by wire, sent telegrams to Senator Harry S. Truman his successful running mate, and other political associates and opponents. A Western Union spokesman explained that his company complied on the ground that "if the President had the authority to authorize issuance of the ban, he had the authority to

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modify, alter or rescind it" — to suit himself.

To us this smacks of the arbitrary dispensations, indulgences, privileges and immunities of autocratic monarchs and of the Popes of Rome. The Pope, it is true, may dispense himself from all the laws of the church, and may grant dispensation from all of them to anyone he pleases. But in a democracy such dispensation and immunity are destructive of equality before the law for everyone. The President of the United States is also a citizen and as much bound by the laws he signs as any other.

The dispensation that President Roosevelt allowed himself in the above matter was of little consequence in itself. But if the principle of it were applied in other matters, it would soon make our President above all law and the equal of an autocratic monarch or the Pope of Rome.



CATHOLIC CORRUPTION IN JERSEY CITY

THE SMASHING DEFEAT last November 7, of the proposed new State Constitution for New Jersey was the work of the disreputable Mayor Frank ('I-am-the-Law') Hague and the forces of the Roman Catholic church, from Archbishop Thomas J. Walsh of Newark down to every priest in the State. The priests ordered their congregations at mass the preceding Sunday to vote against the measure. According to the N. Y. Times of November 8, one priest told his congregation that the proposed document was "not

a people's Constitution," and added, "Remember the bus bill!" This was a reference to the action of the Supreme Court of New Jersey in September last year, which declared unconstitutional a law passed in 1941 to provide free transportation for parochial school children.

The story of this combination of the worst gangster politics and the Catholic church to defeat a progressive government measure is nothing new, but should make every good American stop and consider before it is too late. New Jersey's Governor Walter E. Edge had appealed again and again to the Catholic people not to destroy the years of work that had been spent to make this new instrument of government one of the best and most democratic that could be devised. He warned them that a "no" vote would be a "yes" vote to perpetuate Mayor Hague's "ruthless control." He even visited the Archbishop in person and begged of him to cooperate in preventing the ganging up of his church with Hague. Archbishop Walsh treated the Governor with contemptuous silence. After his visit to the Archbishop Governor Edge, according to the N. Y. Times of above date, sorrowfully stated: "*My fairness and frankness apparently were without avail, and this golden opportunity for New Jersey's advancement is thus blindly opposed — and without reason advanced therefor.*"

Mayor Hague fought the proposed measure, according to the same N. Y. Times' report, "*with sensational falsehoods — falsehoods that Hitler and Goebbels would admire because they were so hard to nail down.*" For Hague's whole Fascist-like empire was

at stake. Had the new Constitution been approved, all public officials, including 'I-am-the-Law' Hague himself, would have been required to testify before a legislative investigating committee on penalty of forfeiting office if he refused, or if he refused to waive immunity to prosecution. Mayor Hague has never yet submitted to such an investigation. And to make the 'Boss' of Jersey City liable to prosecution was out of the question. The Catholic church could never afford to let this happen. The tax article alone in the new Constitution, according to the above *Times* report, "*would strip the Mayor's Hudson County machine of the power to use taxation for political blackmail.*"

The reason given for the defeat of the new Constitution by the Catholic church was "revenge" for the declaring of their "Bus Bill" unconstitutional. But there is more than that to it. It is part of the whole pattern of the Catholic church's support of Fascist methods everywhere—a pattern that has been evident in the broad world-scene for the past decade, in individual countries, and in local communities such as Mayor Hague's bailiwick in Jersey City.

A SAMPLE OF PROTESTANT DEMOCRACY

ICELAND recently proclaimed itself a republic, and last June 15 the Congress of the United States voted to welcome it as "the newest republic in the family of free nations."

Geographically, Iceland belongs to America, as do the Latin-American republics, although culturally, like them, it belongs to Europe. Iceland, how-

ever, differs from the Latin-American countries in the fact that it is 95% Protestant (Lutheran), whereas Latin-American countries are claimed to be overwhelmingly Roman Catholic. The Icelanders, furthermore, are a freedom-loving, democratic people and despite the fact that they are 95% Protestant complete religious freedom both in practice and propagate their religion is granted to the very small Roman Catholic minority. For this small Roman Catholic minority a full-fledged bishop was lately appointed and a cathedral for him was built upon a hill. In contrast, the hierarchy of the Roman Catholic church denies like religious liberty to Protestants in Latin-American and other countries where it holds political, if not numerical control.

CATHOLIC BISHOPS' PLAN FOR PEACE

SPEAKING for 103 Roman Catholic bishops and archbishops after their annual meeting in Washington in mid-November, the National Catholic Welfare Conference advisory board, composed of seven archbishops and three bishops, issued their mandate as to how the world must be re-organized after the war. Following is a summary of what they demanded:

1. Their standard of judgment and in fallible and unchallengeable view must prevail;
2. Everything they advocated would make for disunion with Russia;
3. They insisted on equal voting rights in a new League for the minor nations—which would secure a balance of power for the Vatican's policies by the votes of such Catholic-controlled countries as Ireland, Spain, Portugal,

Austria and the many small nations of Latin America;

4. They demanded Poland's retention of the Ukraine, which was stolen from Russia under Pilsudski;
5. Germany would benefit by their demand that "The international organization must never violate the rightful sovereignty of all nations."

The entire approach of their statement to the peace treaty is studiously unrealistic and purposely vague, with the seeming intent to sabotage it under the guise of an impractical idealism. Many will wonder why the Catholic bishops of America are so concerned at this late date about territorial integrity and the preservation of national cultures. They made no protest when Franco conquered democratic Spain and tried to exterminate Basque and Catalan culture, when Mussolini Italianized the Austrian Tyrol and later sent his legions to rape Ethiopia, and again invaded Albania on Good Friday, 1939. They had nothing to say against the oppression of the Serbs and Croats by the Catholic Habsburgs, nor when Catholic Poland, in the 1920's, persecuted the Ukrainians. These same Catholic bishops condemn the proposed 1-year post-war conscription for the United States. Peace-time conscription in Germany and Italy was never condemned. It was Pope Leo XIII, in fact, who made Bismarck's militarization of Germany possible in 1887. Nor is there any protest by Catholic bishops anywhere against conscription in Fascist Argentina, where even boys and girls of 12 years are now being organized for military service.

It seems to be fashionable now, and expedient, for Roman Catholic spokesmen to be democratic and idealistic —

when it helps the opponents of democracy.

SINARQUISM



Above is a picture showing Lieut. Antonio de Lama Rojas (second from left) who tried to assassinate President Comacho of Mexico last April, in company with a United States Army chaplain named O'Brien (second from right).

This was one of several photographs exhibited by Vincente Lombardo Toledano, president of the *Confederación de Trabajadores Latino-Americana*, during a visit to New York last April 16, when he demanded an investigation into "the illegal participation of O'Brien in the activities of this group of conspirators." With the exception of Rojas who died when trying to escape after attempting to kill the President of Mexico, and of O'Brien, all the conspirators in the above picture were arrested and placed in custody.

According to the N. Y. *Times* of April 17, Senor Toledano declared: "The directors of this conspiratorial center were some Mexican Catholic priests and reactionary elements, among whom a prominent place was taken by Lieut. de Lama."

(See article in last month's CONVERTED CATHOLIC MAGAZINE on Mexican Sinarquism entitled "Clerical Fascism On Our Doorstep," (pp. 261-263).

HOW THE PAPACY CAME TO POWER--II

(This is the continuation of L. H. Lehmann's article under the same title in last month's issue.)

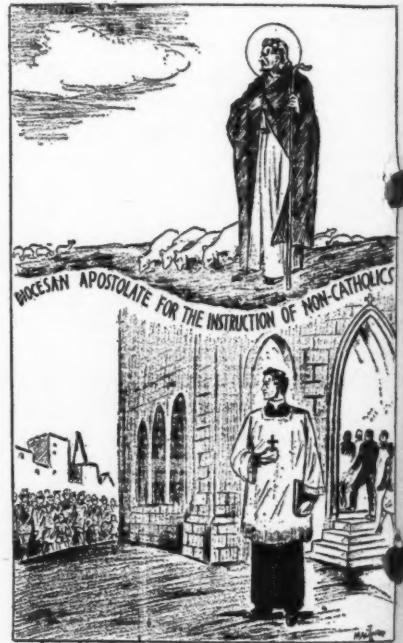
RISE OF THE POWER OF THE PRIESTHOOD

INSTEAD of filling the earth with light and joy, according to the express declaration of Christ that the Kingdom of Heaven is at hand, the church of Rome soon after its union with the Roman State began to teach that the present life is to be given over to the preparation of the soul for death, under the exclusive direction of the Roman Catholic priesthood. The power of the world was thus placed in the hands of the hierarchy of the church of Rome.

Protestant Americans, in seeking to determine the secret of the power of the Roman Catholic church, focus all their attention on the political and social activities of its organization. Because of their love of religious toleration, they avoid investigation into its *religious* aspect and thus arrive at a very one-sided view of the whole Catholic question. They fail to realize that the religious teaching of the church of Rome is the pivot on which its whole organization revolves. Were it not for their submission to the spiritual power of their priests, Roman Catholic people would never become blindly obedient followers of their church's secular policies. It is easy to see that, even in a democratic country like the United States, if millions of people are made dependent upon men for forgiveness of their sins and for their hope of eternal happiness after death, those millions will tend to accept without question what their priests and bishops plan in political and social matters.

The power of the Roman priesthood therefore is rooted in the conviction of the people that they cannot get to heaven without the ministrations of their priests.

It was the universal establishment of this spiritual power in the hands of bishops and priests that made the



Above picture, from the Catholic Brooklyn 'Tablet,' of November 3, 1943, falsely shows the priest as 'Alter Christus,' 'Another Christ.'

It further declared:

"A priest is called by God and rightly so to act as a mediator between God and man, and to offer up a sacrifice of propitiation for the sins of men."

church of Rome absolute dictator even in politics soon after its union with the Roman State. The power of the Emperor over the bodies of men and the power of the Pope over their souls were fused into a dual sovereignty—with the power of the Pope superior to that of the Emperor, since the things of the soul are believed to be far superior to those of the body. Thus the Pope was likened to the sun and the Emperor to the moon, and, it was argued and accepted, that “since the earth is seven times greater than the moon, and the sun eight times greater than the earth, so the Pope’s authority is fifty-six times greater than the power of the Emperor and all State authority.”

This contest for power between the Pope and the Emperor came to a head in the year 730 over the worship of images. The Emperor forbade their worship as idolatrous, but the Pope opposed him and aroused Rome and Italy to a successful rebellion against him. As a result of the Pope’s victory the Romans saluted him as their lord and took an oath of allegiance to him as their supreme ruler.

‘DONATION OF CONSTANTINE’

Soon afterwards, about the middle of the eighth century, the document known as “The Donation of Constantine the Great to the Roman Church” was forged. It alleged that the Emperor Constantine conferred upon saints Peter and Paul the imperial rights, all of Central Italy (which later became the Papal States), the lands of Judea, Greece, Thrace, Asia and Africa and various islands in the Mediterranean to be disposed of by Pope Sylvester and his successors forever.*

* The alleged disposition of these lands by Constantine is not without significance in regard to Mussolini’s disastrous attempt to reestablish them as part of a revived Roman Empire in alliance with the Pope in 1929.

With the equally notorious “Decretals of Isidore” which purported to substantiate the forgery, this document was used and believed for over a thousand years to sustain the absolute dictatorship of the Popes of Rome, in political as well as religious matters, over the nations of Europe. Because of the undeniable refutation of these claims by Protestant scholars, the best Roman Catholic historians were finally forced to admit that the “Donation of Constantine” was a forgery and the “Isidorean Decretals” utterly false. Yet, to this day, the whole foundation of the Roman papacy’s temporal dominion rests upon these two admittedly false props.

ORIGIN OF THE INQUISITION

Like everything else in the Roman church, its fearful Inquisition laws were taken over from the pagan religion of ancient Rome, where they existed for the repression and punishment of dissidents from the national creed. They continued right down to the last century even in our own Western Hemisphere, when the official Inquisition of the Roman church in Mexico was abolished in 1816. It was enforced in Spain even after that date. But the Inquisition arose again in our time in Rome and throughout Europe under the form of the Fascist *Ovra* and the Nazi *Gestapo*, which functioned as repressive instruments against all dissidents who dared express opposition to the united authority of State and Church. Himmler, speaking for Hitler in his latest proclamation last November 13, fulminated his desperate threats against all free, democratic “parties, petty parties, groups, estates, vocations, organizations, classes and finally those



**PRISONERS OF THE INQUISITION IN THE CHURCH OF SAINT FRANCIS AT GOA
DURING AN AUTO-DA-FE**

(From Dellon's 'Relation de l'Inquisition de Goa,' 1688)

religious confessions most likely to derive benefit from our internal disunity . . ." The Pope signed a solemn concordat with the Nazi regime less than six months after it came to power.

As early as 529, the Justinian Code made it a crime to believe or speak in any way against the teaching of the church of Rome, and all who did so were condemned as heretics. Both Em-

perors Theodosius and Justinian appointed officials called "Inquisitors" whose special duty it was to ferret out and prosecute such offenders. So much did the religion of the church of Rome become a part of the law of the Empire, that the bishop or his representative sat side by side with the civil judge on the bench in court. There was no crime in the civil court calendar that did not



PROCESSION FROM THE INQUISITION TO AN AUTO-DA-FÉ IN GOA

(From Dellon's 'Relation de l'Inquisition de Goa,' 1688)

include a breach also of the laws of the church. In the later Middle Ages, the civil power yielded complete jurisdiction in Inquisitorial cases to the bishops, the victims to be handed over to the 'secular arm' for execution or other punishment.

In this way the policy of the church of Rome became in every way similar to that of the Roman State—the subjection of the whole world to its spirit-

ual and temporal dominion. Faith and holiness were made secondary to its quest for authority and power. Its primary aim was no longer to save souls, but to gather the whole human race under the sceptre of Rome. Blinded by lust for absolute world-dominion, the Roman church (like its imitators and co-partners, the Axis dictators in our day) was forced to use the cruel weapon of the Inquisition in its at-

tempt to attain it. It was a machine for inquiring into a man's thoughts and beliefs, and for burning him if they were not in accord with the external beliefs and rites of the church. It arrested on suspicion, tortured the victim till he confessed, and then punished with fire. Even as late as the sixteenth century, when the Church of Rome was faced with the rising tide of protest from within its own membership, it did not change its way. Given a chance to reform, it chose to continue, as it does to this day, in pursuing its aim for world dominion. H. G. Wells, in his latest book, *Cruz Ansata* (p. 50), has the following to say on this point:

"By the dawn of the sixteenth century, the Church, blindly and rashly, had come to the parting of the ways. The force of protest, that is to say of Protestantism, was gathering against it, and the alternatives, whether it would modernize or whether it would dogmatize and fight, were before it. It chose to fight and tyrannize."

But like the modern Axis dictators, the church of Rome will find from now on that ruthless persecution of dissent from its reactionary creed is not an effective weapon to subdue the enlightened will of the masses.

BETRAYAL OF THE CHRISTIAN IDEA

The thrust of the church of Rome for world-power, as could be expected, destroyed the bond that joined all true Christian believers together in the Christian Church, and all of them together, in turn, with Christ as its head. That real bond of unity was a *living faith in the heart of every believer*. In the days of the Apostles, the invisible and spiritual church was identical with the visible and outward community. But after the union of the church of Rome with the Roman State, the outward shell of an external, authoritarian organization was substituted for the internal

and spiritual unity which alone makes for religion proceeding from God. Faith in the heart no longer knit together the members of the church of Rome and its dependent churches throughout Christendom. Fanciful ties were instituted—bishops, archbishops, popes, mitres, elaborate rites and ceremonies, and intricacies of canon law. These built up a huge, spectacular organization of laws, dogmas and external pomp, cemented together by cruel repression, fear and superstition. On one side there arose a priestly caste that usurped the name of Christian church and claimed peculiar privileges in the sight of the Lord. On the other side were the timid and fearful masses of the people reduced to a blind and passive submission, gagged, silenced and delivered over to a proud caste of all-powerful priests. *Jesus Christ had come on earth to free all men and make them sons of God; the Roman church in time made them slaves of men.*

WHAT OF SALVATION?

Again we must return to the religious aspect of the church of Rome. Not only is its power based upon its peculiar teaching about salvation of men's souls, but, as to be expected, its lust for that power destroyed the true saving principle of salvation in Christian teaching. That great principle is that grace—eternal pardon—is a free gift of God. "By grace are ye saved through faith." St. Paul tells us (*Eph. 2:8*) . . . "it is the gift of God." The church of Rome, in order to sustain its human organization, soon invented its very profitable dogmatic teaching that the sinner can only be saved by works, by outward conformance to its network of man-made laws, legal observances and penances.

According to true Christian teaching, on the other hand, the disciple is saved

by apprehending Christ through faith, by means of which Christ becomes all things to the disciple. He receives from Christ a new life, a life of divine power that regenerates him and sets him free from the power of self, sin and of human tyranny. The Roman church has taken the power of salvation out of the hands of God and placed it in the hands of its priests who barter it for works of penances, indulgences, and money payments. It boldly asserts that the Roman Catholic priest is the mediator between the sinner and God, and claims that this priest has the power to forgive sins and to offer sacrifice for the sins of men.

The result of all this is an amazing mixture in priests and people of the Roman church of ambition and devoutness, of superstition and piety, of cunning and zeal; a mixture of a theoretical belief in absolute ethical values on the one hand, and at the same time provision for their destruction on the other. It thus becomes a mere counterfeit of the good. Those who hold that it is Satan's work have much to substantiate their charge. For it is difficult to see how the human mind alone could have conceived what the Roman church essentially and actually is — *a clever contrivance to sustain in unrighteousness the semblance of truth.*

SALVATION FROM PURGATORY FOR \$40!

WELL-DESERVED publicity has been given the outrageous letter of Archbishop A. Sinnott of Winnipeg, under date of March 1, 1944,* in which he urged all Catholic mothers with sons in the army to "guarantee" their sons' salvation by the payment to him (in monthly installments) of \$40. He said:

"What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear mother and to those who love him."

This payment presumably would guarantee a mother that her son's soul would escape Purgatory, although not even a Roman Catholic archbishop is entitled, in Catholic teaching, to guarantee this. But how such an offer would be gladly accepted and the compara-

tively small sum of \$40 willingly paid by credulous Catholic mothers, can be seen from the following graphic description of what the sufferings of Purgatory are pictured to be by two Jesuit priests, Fathers Mumford and Thimelby, in a book entitled "*Two Ancient Treatises on Purgatory*" (published by the English firm of Burns and Oates, London, 1883):

"Good God! How the Great Saints and Doctors astonish me, when they treat of this fire, and of the pain of sense, as they call it . . . Out of which assertion it clearly follows, that the furious fits of the stone, fever, or raging gout, the tormenting colic, with all the horrible convulsions of the worst diseases, nay, though you join racks, gridirons, boiling oils, wild beasts, and a hundred horses drawing several ways and tearing one limb from another, with all the other hellish devices of the most barbarous and cruel tyrants, all this does not reach to the least part of the mildest pains in purgatory."

Who would not pay \$40.00 to get out of a place like this? Yet, Catholics are condemned to hell if they refuse to believe in the existence of Purgatory.

* Copies may be had from The Gospel Witness, 130 Gerrard St. E., Toronto 2, Canada.

CATHOLIC EDUCATION AND CRIME

By L. H. LEHMANN

The importance at the present time of the startling facts and figures revealed in this article cannot be over-estimated.

THE AVERAGE AGE of criminals in America in 1890 is said to have been 48 years; in 1933, 26 years and in 1938-40, about 19 years. War conditions after 1940 brought an alarming increase in juvenile delinquency that lowered the average crime age to sixteen. As a consequence, there has been a growing demand for the teaching of religion in the public schools as a possible deterrent to crime increase among American youth. The demand is loudest from spokesmen of the Roman Catholic church, which not only aims to have religion made a part of the public school curriculum but claims the right of being the sole educator of all youth.

Catholic spokesmen, from the pope down, are vociferous in condemning American public school education as "Godless" because of the very wise and necessary provision of our Constitution to keep secular education and church teaching rigidly apart. This, however, does not mean a denial of the benefits of good religious and ethical training as a part of the education of the youth of this country. Religion, in fact, has always been an essential part of the general education of youth in America, but denominational teaching has been kept out of the classroom. Our Constitutional amendment concerning separation of church and state not only does not prohibit the profession and teaching of true religion, but it guarantees and safeguards liberty of conscience and

of worship to all religions not subservive of the American way of life. What it does prohibit is the "establishment" by law and tax support of any religion. The teaching of the religion of any church in the classrooms of the public schools would soon lead to that.

Many states are relaxing or changing their constitutional provisions to allow school boards to cooperate with religious organizations by devoting "released" time from school to religious instruction. To many this seems to be the entering wedge for the actual introduction of specific church teaching into the classroom. From that it would be but one step further to other privileges fostering this or that religious organization at public expense and upholding religious teaching by public law.

This is happening because many have been convinced that the alarming increase in crime among young people today can best be overcome by uniting the teaching of religion with mathematics and other school subjects heretofore taught in a "Godless" way, as the Catholics call it. But before admitting that the mixing of religious and non-religious teaching would lessen the prevalence of crime, two things should be carefully considered:

(1) *Has the teaching of religion in private schools lessened crime among their pupils compared with pupils from public schools?*

(2) *Is all religious teaching productive of correct ethical conduct?*

CATHOLIC CRIME STATISTICS

If New York City be taken as a sample of war-time juvenile delinquency, the Roman Catholic church must take the largest share of responsibility. Father George B. Ford, Roman Catholic chaplain at Columbia University and authority on social matters, is on record as admitting that *more than three-fifths of the juvenile delinquents arrested in New York City in the early part of 1943 were Roman Catholics*. As quoted in the newspaper *PM* of February 29, 1944, he declared:

"During the first four months of 1943, 64 per cent of the juvenile delinquents in Children's Court were Catholic. This means the Catholic church has something to be greatly concerned about."

How grave an indictment of the Roman Catholic church this is may be judged from the fact that *only about one-fifth of the total population of New York City is Roman Catholic*.

The same amazing percentage of Roman Catholics is to be found among the most hardened adult criminals in jails and penitentiaries. A sample of this may be seen at Clinton Prison, Danemora, N. Y., which is called the "Siberia of America," both because of its frigid climate and the high percentage of long-termers and lifers. In a feature article in the *N. Y. Daily Mirror* of March 12, 1941, lauding efforts of the Roman Catholic church to reform the many Catholics there, it is revealed that *of the total prison population of 1,989 at Danemora, twelve hundred are Roman Catholics*. Reporting the results of a religious survey of all the jails of Connecticut the *Catholic Commonwealth* magazine for October 9, 1942, says: "Catholics far outnumber Protestants in Connecticut jails, possibly by four to one."

Despite facts such as these, Catholic spokesmen in America continue to condemn the public schools of the United States as the breeding centers of American crime. They point to America's "great horde of practicing pagans in the medical and legal professions," to educators in American schools "misinforming and misdirecting students," and predict in dire terms the complete undermining of Western civilization unless religion (the Roman Catholic religion) is taught in our public schools and secular colleges and universities. Their diatribes against our American democratic way of life are too closely reminiscent of the Fascist outpourings of Mussolini and Hitler in the heyday of their power.

In the *N. Y. Times* of May 17, 1943, Jesuit Father Francis P. Le Buffe declared:

"Thanks to our godless American public school, which is un-American, we have a generation today which does not know God."

The amazing part of it all is the supineness of groups of otherwise intelligent, alert business and professional men who listen to such utterances, accepting them without question, overwhelmed, it seems, by the oracular and pontifical manner in which they are delivered.

An outstanding example of this was an address of the Jesuit president of Fordham University, the Rev. Robert I. Gannon, before a no less august body than the Chamber of Commerce of the State of New York at their 172nd Annual Banquet in 1940, and repeated by him many times since at important public gatherings. The speaker's main object of attack was our public school education—because it does not permit the teaching of religion, that is, of

course, the Roman Catholic religion¹. To this lack he ascribed the high percentage of criminals inside and outside of our jails. Sneering at Ezra Cook's truly American and practical adage: "Better build schoolrooms for the boys than cells and gibbets for the man", he added "*but now every time we put in an order for a classroom, we have to include an order for two sanitary cells and a chromium gibbet*"!

He quoted glibly from a report by the Citizens' Committee on the Control of Crime in New York to prove how crime is on the rapid increase with no signs of abatement, and that "one New Yorker in every 53 was arrested in the course of the past year—not for traffic violations or for leaving ash cans uncovered, but for serious violations of the law". He further proved to his amazed audience that the rest of the country is even worse in this regard than New York. Since the honorable body of outstanding citizens who comprise the Chamber of Commerce of the State of New York made no protest nor questioned the speaker's conclusion, they must all have gone home convinced that we are a wayward, if not lost nation solely because the teaching of the Catholic religion is divorced from our public school system of education.

Had any member of Father Gannon's audience been quick and brave enough to tackle the underlying significance of his statistics on crime, the Jesuit's pre-arranged conclusion could have been proved utterly false and misleading. For he carefully

avoided any approach to the well-known and provable fact *that an abnormally high proportion of our prison populations is the product of the Roman Catholic church and its educational system* where religion, the Roman Catholic religion, is the most important subject in the curriculum. In order to confirm and explain this fact, the writer of this article personally interviewed Mr. H. C. Kane, the chief observer in the criminal courts for that same Committee on the Control of Crime from whose report Father Gannon quoted his findings. Mr. Kane's frank opinion was, that the teaching of religion in the public schools would seem to provide no deterrent to crime, since Roman Catholics numerically top all crime lists and the Catholic church exceeds all others in teaching religion in schools.

The statistics below fully bear out this conclusion. They are not taken from anti-Catholic sources, not even from the cold, impartial figures supplied by Government bureaus. In order to be scrupulously fair, I have taken them from official Catholic sources, from the published results of a lengthy and careful survey made by the Fr. Leo Kalmer, O.F.M., Chaplain at Illinois State Penitentiary, Joliet, Ill., from 1917 to 1936, the year of publication². His facts and figures were supplied to him by thirty-six Roman Catholic prison chaplains throughout the country. There can therefore be no possibility that the figures have been unfairly made up by us to overstress

¹ The full text of Father Gannon's speech may be seen in the *Catholic Brooklyn Tablet*, Dec. 14, 1940. It will repay reading in full.

² cf. *Crime and Religion*, by Leo Kalmer, O.F.M. Preface by the Very Rev. Francis J. Haas, Ph.D., Franciscan Herald Press, Chicago, Ill. 1936.

the greater prevalence of crime among Catholics.

On page 54, Table II, are shown the following percentages of Catholics in the prisons named:

	Catholics
Florence, Ariz.	53.33%
State Pen., San Quentin, Cal.	46.92%
State Pen., Wethersfield, Conn.	63.64%
Ill. State Pen., Joliet	48.50%
So. Ill. State Pen., Chester	7.88%
Indiana State Prison, Mich. City	7.69%
State Prison, Ft. Madison, Ia.	8.51%
La. State Pen., Baton Rouge	16.22%
Md. Pen., Baltimore	21.91%
State Prison, Charleston, Mass.	53.29%
State Prison, Jackson, Mich.	10.00%
Miss. State Pen., Parchman	0.94%
State Pen., Jefferson City, Mo.	22.03%
State Pen., Lincoln, Nebr.	27.69%
State Prison, Trenton, N. J.	47.61%
State Pen., Santa Fe, N. Mex.	66.67%
Auburn Prison, Auburn, N. Y.	57.31%
Sing Sing Prison, Ossining, N. Y.	54.77%
Ohio Pen., Columbus	25.01%
State Prison, McAlister, Okla.	1.76%
Oregon State Pen., Salem	15.63%
Eastern State Pen., Phila., Pa.	36.15%
The Pen., Columbus, S. C.	1.00%
Tenn. State Prison, Nashville	2.71%
Brushby Mt. Prison, Petros, Tenn.	0.63%
State Pen., Huntsville, Texas	12.20%
State Prison, Salt Lake City, U.	32.79%
West Va. Pen., Moundsville	9.96%
Wisc. State Prison, Waupun	23.53%
State Pen., Rawlins, Wyo.	28.85%
U. S. Pen., Atlanta, Ga.	21.20%
U. S. Pen., Leavenworth, Kans.	23.44%

In judging these percentages it must be remembered that Catholics, according to their church's own estimates, form only about 16% of the total population of the United States. On Page 76 of Father Kalmer's book, Table III shows that in a selection of 28 States, the average Catholic population is slightly higher, but still only 17.24%, whereas the average Catholic prison population in those same 28 States is 33.62%.

But if we select a few typical States, we find the following:

New York:	26.73% of total population is Catholic
" "	56.46% of prison population is Catholic
Arizona:	3.16% of total population is Catholic
" "	53.26% of prison population is Catholic
California:	16.83% of total population is Catholic
" "	43.61% of prison population is Catholic
Wisconsin:	23.79% of total population is Catholic
" "	43.52% of prison population is Catholic
Wyoming:	7.13% of total population is Catholic
" "	32.18% of prison population is Catholic

It should be noted that these Catholic prison chaplains put forward the argument, as in their favor, that the majority of Catholics committed to prison are either of foreign birth or parentage, mostly Italian, Spanish, Polish, Austrian and Irish. This, however, does not serve to exculpate the Catholic church, since these are Catholic countries *par excellence*, where "Roman Catholic culture" is most effective. On the contrary, it only serves to show that our much-maligned traditional American secular education and non-Catholic culture cannot be blamed for the crime increase in this country. The balance, therefore, in every instance—both as to religion and type of schooling—is in favor of non-Catholic upbringing and our secular public school education.

If we turn to official government statistics of the number of criminals committed to prisons each year, we find that a consistently abnormal 50 per cent or more of them are Roman Catholics. This can be seen from the most recent *Annual Reports of the Commissioner of Correction in the State of New*

York to the State Legislature. In the latest available report for the year ending June 30, 1942, we find the follow-

	Total	Roman Caths.	Greek Caths.	Protestants	Jews	Misc.
Clinton	159	80	74	3	2
Sing Sing	1,303	627	10	514	130	22

For the year ending June 30, 1941, we find the following (page 19) :

	Total	Roman Caths.	Protestants	Pagans	Jews	Misc.
Clinton	149	80	65	4
Sing Sing	1,477	725	581	5	152	14

For the year 1940, when Father Gannon delivered his diatribe before the N. Y. State Chamber of Commerce against the "Godlessness" of American secular education, the following figures

on the religious affiliation of criminals committed to the above two prisons were submitted to the New York Legislature by the Commissioner of Correction (page 18) :

	Total	Roman Caths.	Protestants	Jews	Misc.
Clinton	168	89	76	1	2
Sing Sing	1,559	788	574	175	22

There were no "pagans" committed that year to these two prisons.

The same average of 50 per cent Roman Catholic criminals committed to these two jails is listed consistently year after year in these reports. The significance of this high percentage can be judged by the fact that *Roman Catholics make up only about 25 per cent of the total population of New York State.*

THE NATURE OF CATHOLIC RELIGIOUS TEACHING

This second aspect of education and crime requires probing into a matter that tolerant Americans want to avoid. Everybody is afraid to connect crime with any religious teaching. Yet if it could be proved that crime were more prevalent, say, among Mormons, Methodists or Mennonites in proportion to crime among other religious sects, Catholic authorities would not hesitate to ask whether this is not due to the moral teachings of those sects. One should not hesitate, therefore, to pose this same question with regard to Roman Catholicism, since it is an admitted fact that crime among Roman Catholics is more than twice what it should be (all other things being equal) in propor-

tion to the relative number of Catholics in the United States.

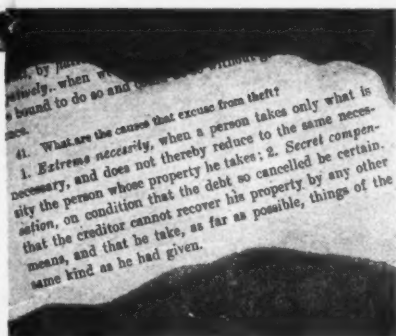
Space here permits consideration of only one principle of Roman Catholic moral theology which could easily have a direct bearing on the question, namely, the condoning of theft and robbery under certain circumstances. This is known among Catholic theologians as "occult compensation". It is also contained in catechisms and textbooks of Catholic doctrine used in Catholic schools in the United States. It is to be found, for instance, in *The Manual of Christian Doctrine*, which went into its 49th edition in 1928, and which bears the *nihil obstat* of M. S. Fisher, S.T.L., *censor librorum*, and of Arthur J. Scanlon, S.T.D., *censor deputatus*, along with the *imprimatur* of Cardinal-Archbishop Dougherty of Philadelphia, and is published by John J. McVey, Philadelphia, Pa. In the preface we are told that, "This book is intended as a manual of religious instruction

* cf. *Annual Report of the Commissioner of Correction for the Year 1942* (published in 1943), page 18.

not only in the novitiate and scholasticate of teaching congregations, but also in the classes of high school, academies and colleges." On page 295, this textbook describes and discusses theft, its nature and various forms, such as larceny, robbery, cheating, fraud, extortion, etc. On page 297, we have the following regarding the condoning of theft:

"Q. What are the causes that excuse from theft?"

"A. 1. Extreme necessity, when a person takes only what is necessary, and does not thereby reduce to the same necessity the person whose property he takes. 2. Secret compensation, on condition that the debt so cancelled be certain, that the creditor cannot recover his property by any other means, and that he take, as far as possible, things of the same kind as he had given."



Facsimile photograph from page 297 of the *Manual of Christian Doctrine*.

Now, moral conduct can be no better than the moral principles upon which it is based. Most crimes are directly connected with thievery and robbery.*

* The N. Y. State Commissioner of Correction in his report for 1942 on juvenile delinquency (p. 112) states: "Stealing is the reason for court appearances of the largest group among boys, 4,307 or 53.7 per cent having been referred for stealing in some form."

If a Roman Catholic youth, for instance, can persuade himself that he has "extreme necessity" for an automobile, he will consider himself justified in stealing it legitimately according to the above teaching, provided he knows that the owner will not be thereby impoverished. The doctrine of "secret compensation" applies mostly to employees who consider they are being underpaid for their labor. A twenty-dollar-a-week cashier in a side-street cafeteria may consider herself underpaid and apply this principle to justify her pilfering of odd dimes and quarters from the cash register whenever she can safely do so. Many a cashier in a large bank or commercial business corporation has done just this until he found himself in jail for large-scale embezzlement. A desperate man could also easily argue himself into thinking that he is justly entitled to some of the surplus money of a rich victim and will go after it with a gun. Likewise grafting politicians seize upon the argument implicit in this teaching to justify their conviction that they are worth much more to the community than their elected offices pay them. Such a one was "sewer-pipe Connolly" of the Borough of Queens, N. Y., whose self-appropriations left large areas of New York City without an adequate sewer system.

This doctrine of "secret compensation" was, of course, unheard of in Christianity, even in the Catholic church, prior to the Jesuit casuists of the seventeenth century. It was invented by them along with other unethical doctrines such as "mental reservation", "the end justifies the means", "the end sanctifies the means" etc., to make Catholicism popular with the masses. It also helped to thinly rationalize their own exploits. Thus Catholic textbooks of moral theology today make no pretension of showing

that these principles of conduct take their origin from the Ten Commandments or from Christian revelation. They merely propound them as accepted Catholic doctrine and trace them back to Gury, the Jesuit fountain-head.

When Protestants uncover and attack this doctrine of "secret compensation", the Jesuits have a stock argument ready to meet it. Their alibi sounds like this: "The Catholic doctrine of secret compensation is limited to cases of dire emergency; its application is strictly qualified and limited. No Catholic takes it in the sense of a free-for-all license to steal."

The sophistry in this confusing of strict theory and loose practice is common to many other Catholic doctrines. It is found in the teaching about the worshipping of saints and their images. In theory the veneration of statues and medals can be rationalized and stripped of all appearance of superstition and idolatry. But in practice among the common people this means nothing. The millions of ignorant Catholics, from the semi-feudal peasantry of Europe to the Mexican peons and the superstitious-minded Latin Americans, attribute magical qualities to these images and feel that the Catholic church wholly approves of it. So with the doctrine of "secret compensation". Finespun distinctions of theologians mean nothing to the masses, above all to children, even if you grant that nuns and other Catholic teachers know and take the pains to emphasize these scholastic subtleties.

The blunt fact, confirmed by countless cases, is that many Catholics just get the one idea from this teaching, namely, that stealing is not essentially evil at all times, but, on the contrary, fair and reasonable if one needs something badly enough and the owner does

not. How this conviction can be stretched to cover untold cases is easy to imagine. It is limited only by the envy and self-prejudice of the individual conscience—which vary immeasurably from person to person.

All in all, it is most unfortunate that any religion is permitted to teach such a principle as part of the curriculum of American school education, much more if it should ever be taught in the public schools on the pretext of helping to lessen crime among the youth of America.

The fact of the matter is, that religion does not belong primarily in the school at all. It belongs in the home and church, and can only enter the school if the children bring it with them. The aim of the school is to *educate*, not to *sanctify* our children. It is the children who should sanctify the school, which they can do only if they come from homes and churches where true religious development is fostered.

Work for All



—Paul R. Carmack in *The Christian Science Monitor*

THE CATHOLIC CHURCH IN FRANCE

GENERAL DE GAULLE has pledged to wipe out all the Fascist laws imposed on France by Marshal Pétain during the years of German occupation. But it is not yet certain if this includes the abrogation of the Vichy mandates uniting Church and State, bringing back the Catholic religious Orders and restoring the teaching of the Catholic religion in the public schools of France.

Here is an account of this, as published in the Catholic Brooklyn *Tablet* of last October 14, from a radio broadcast of Scripps-Howard columnist Henry J. Taylor, over Station WJZ on October 2:

"In the Vichy era, largely effective outside Paris and in the departments of the south, the Church's influence increased, especially in the schools. During the emergency, and for the first time since the disestablishment of the Church from the State in 1905, Catholic monks and nuns were allowed to teach in State schools, and it was agreed that every State school would supply a religious education. De Gaulle is a devout Catholic and his attitude toward rescinding or not rescinding these and other measures involving the Church in his Fourth Republic gave special importance to his recent visit to the Pope, a visit reported as reassuring in Vatican circles."

This expressed pleasure of the Vatican after de Gaulle's visit to the Pope is taken by Catholic spokesmen in America to mean that he will not restore separation of Church and State in France and will continue Marshal Pétain's decrees making the teaching of the Roman Catholic religion compulsory in the public schools. Henry J. Taylor, in the above broadcast, states that if de Gaulle retains Pétain's religious favoritism for the Catholic church he

will not receive the support of Russia that he needs. A question mark remains also regarding de Gaulle's eventual attitude toward Franco Spain.

In the meantime, General de Gaulle has not been squeamish in reprimanding the Catholic hierarchy in France for its cooperation with the Nazis under the Vichy regime. He has gone so far as to demand the recall of Monsignor Valerio Valeri, the Papal Nuncio to France and the resignation of Cardinal Suhard, Archbishop of Paris, Bishop Beaussart of Notre Dame and other French bishops and high prelates. The Vatican is much incensed at all this, and its imperious attitude of defiance was clearly expressed in the N. Y. *Catholic News* of last November 17, as follows:

"The Sovereign Pontiff designates what Prelates are to occupy which Sees in France, and it is not in keeping with the tradition of the Holy See to deliver over to public discussion decisions of such a delicate nature."

How tense have been the relations between de Gaulle's government and the Roman Catholic hierarchy in France may be judged from the significant fact that when General de Gaulle and his entourage marched to Notre Dame Cathedral on the day of the liberation of Paris, "neither the Cardinal Archbishop nor any of his Auxiliary Bishops," as the N. Y. *Catholic News* of above date reports, "were present at the ceremony." A few days later, says the same *Catholic News*, Cardinal Suhard declared in a letter to the priests and people of Paris as follows: "As everyone knows, our presiding, as we would have rejoiced to do, at the act of thanksgiving in our Cathedral did not depend upon us."

On the other hand, according to a full account of the occurrence by Helen Kirkpatrick from Paris last September 5 and published in the N. Y. *Post* and Chicago *Daily News*, both Cardinal Suhard and Bishop Beaussart "far exceeded their duties as leaders of the Catholic hierarchy in France" in order to put Notre Dame Cathedral at the disposal of the Nazis during their occupation of the French capital. Kirkpatrick quotes Father Bruckberger, a priest of the Cathedral, as telling her that on many occasions, "*Official German services were held in Notre Dame with the Archbishop officiating, with German priests participating, and with special pews reserved for the German High Command.*"

The pivotal position of France in the post-war world makes it essential that Nazism, Fascism and Vichyism do not continue their evil influence on the people through the Catholic hierarchy on orders from Rome. The majority of the French people and a goodly number of the lower clergy can be counted upon to resist their bishops and the Vatican in this regard. It is from these, not from the Vatican and the French hierarchy, that de Gaulle must take his cue. Whether he will be brave enough to do so remains to be seen.

PASS IT ON

WHEN you have read this copy of our magazine, pass it on to someone else; leave it in your hotel room, in the street car or train, on the reading table of your church or library; give it to your friend or neighbor; mail it to a friend or a soldier overseas. In this way the truth will spread.

Many who keep every copy for reference order an extra copy every month to pass on to others. Do this if you can afford it.

CATHOLIC BIGOTRY AMONG ARMY CHAPLAINS

IT WAS A SURPRISE to many readers to read in Chaplain Van Delinder's article in our issue of last September how Roman Catholic intolerance shows itself even among the chaplains of our Armed Forces. Especially disturbing is his report that many Catholic chaplains frankly told him: "*I cannot cooperate with you; a line must be drawn between Catholics and Protestants, and if I do not draw the line I will get into trouble.*"

This may be surprising news to Protestants, but it is official Roman Catholic teaching, well known to Catholic priests. Proof of it can be had from the official monthly magazine for the instruction of Roman Catholic priests entitled: *The Homiletic and Pastoral Review*, published by Joseph Wagner Inc., 53 Park Place, New York City. In its issue of last March (Vol. 44, No. 6) this question of cooperation between Catholic and Protestant chaplains is treated. The answer to the question "*Is it ever lawful to call a Protestant minister to administer the helps of his religion?*" is given as a frank "No," by Rev. Joseph P. Donovan, C.M., J.C.D. ("Doctor of Canon Law"). In the case of Army chaplains a little leeway, for expediency sake and out of necessity because of Army regulations is allowed. Here is the full text of the question and answer on the matter in this March, 1944, issue of *The Homiletic and Pastoral Review* on page 447:

"WAR CHAPLAIN AND 'COMMUNICATIO IN DIVINIS'"

QUESTION: *In virtue of my office as the Catholic Army Chaplain at a station having a large hospital, I am very often asked to notify the Protestant Chaplain*

of the serious illness of a patient. I have in the past merely told the Protestant Chaplain to call the hospital. Is this the best manner of handling this situation? Am I ever permitted to tell the Protestant Chaplain that a sick person wants to see him?

Capellanus Castrensis
(Camp Chaplain)

ANSWER: First of all, it is never lawful to call a Protestant minister to administer the helps of his religion, because this is to request an action formally illicit. Moreover, those who find themselves in this position regularly (viz. that their work is liable to make them the recipient of such a request) should make this fact known.

An army Chaplain's position, however, is somewhat different, because besides his priestly office he has also military duties to perform, which are either directly or indirectly related to the religious obligations and practices of the men with whom he works. In general then, when a request is made such as that proposed in the question, he should strive to handle it indirectly (by a messenger, etc., who belongs to the same religious group). But if this were not possible, then for grave reasons, such as avoiding the enmity which would be present towards the church, as well as the consequences which might follow from the failure to perform the duties of his office, it would be permitted to tell the Protestant Chaplain that one of the patients wished to see him (cf. Noldin, Vol. II, 122, e.) When the calling of a minister of a false religion is an act of duty or even civility, it is hard for it to be anything else than justified material cooperation in that which is objectively wrong.

Joseph P. Donovan, C.M., J.C.D."

In the light of the above, it is natural to ask how many Protestant soldiers have died on the battlefields and in hospitals without the help of their chaplains because Catholics are instructed that "it is never lawful to call a Protestant minister." American Protestant soldiers are dying for freedom of religion, and yet Roman Cath-

olic chaplains are instructed that it is "formally illicit" to help a dying Protestant boy to obtain the consolations of his religion. It is well that the believing Protestant soldier does not really need the presence of priest or minister in his last hour to obtain eternal salvation. He can have Jesus Christ, his true Savior, with him at all times and in every place.



CATHOLIC BOYCOTT OF THE PRESS

TIME magazine in its issue of last October 23 told a story about the Catholic boycott of the press that has shocked all freedom-loving Americans. On September 11, the San Francisco News published an item that a Roman Catholic priest with a woman companion had pleaded guilty to drunken driving. Other San Francisco papers were afraid to publish the story. Ten days later the News again reported that the priest had paid a \$250 fine.

Time magazine not only repeated the News' item, but told how Archbishop Mitty of San Francisco first tried by threats to suppress the publication of it. Having failed to intimidate the News, the Archbishop organized the entire clergy and laity of San Francisco to boycott the News in every parish "until it recognized the well-known weight of the Church." All Catholic advertising was immediately withdrawn from the columns of the News.

Such brazen attempts of the hierarchy to hide its corruption by intimidating the American press should be denounced in every Protestant publication. In the interest of a free democratic press every reader of THE CONVERTED CATHOLIC MAGAZINE should write in to commend the San Francisco News for its courage and fidelity to facts.



HOW MUCH I OWE

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe.

—C. H. Spurgeon.

On the Lookout

By J. J. MURPHY

DIVIDING THE DEMOCRACIES

IN MID-NOVEMBER Anthony Eden of the British Foreign Ministry solemnly warned that future war cannot be avoided unless we preserve good relations with Russia. On the same day, the *Associated Press*, Nov. 15, told of Russia's good-will toward the West and its willingness to accord full toleration even to Roman Catholicism. It reported that "the Catholic University at Lublin, Poland, closed for five years during the German occupation of Poland, had held its first classes after a formal opening."

Meanwhile the Jesuit strategists at the Vatican continued their uncompromising war on Russia with the hope of fulfilling Hitler's plan of sowing disunion between Russia and the democracies. The N. Y. *Times* of Nov. 15 also reported that, in Rome, "under ecclesiastical auspices," a violently anti-Russian pamphlet was being circulated under the title, "*Bolshevism and Religion*." The *Times* said:

"The pamphlet is being circulated privately and is obtainable only from Church circles. It was made available at the Vatican . . ."

The pamphlet uses Goebbels' own words in describing the Russians as "*Eurasians who hate European civilization and who have the Mongolian civilization of the Steppes, a destructive, imperialistic civilization*." It rehearses the unproved libel of the murder of almost a million Polish refugees in Russia and other similar tales. It laments the "defeat of the Nazi totalitarian system" as the triumph of an "atheistic and destructive force that is contrary to divine and human law."

The *Times* indicated that the pamphlet can be traced to Roman Catholic Bishop Joseph Gawlina, chief chaplain of the Polish Army in Italy. In 1941 THE CONVERTED CATHOLIC MAGAZINE exposed Bishop Gawlina as a violent anti-Semite. He also suffers from Russiaphobia. It should not be overlooked that he has the unqualified backing of the Vatican. His pamphlet was

printed in Rome, not in Vatican City, under the nose of the Allied Occupation Authorities.

. . .

JESUITS ALONE EXCEPTED

THE JESUITS are to the Catholic church what the small, highly organized Nazi party is to Germany. It is the inner circle, the hand that holds the whip. As explained at length in *Behind the Dictators*, the Jesuits through their control of Vatican politics both in Rome and in Germany engineered the tie-up between Catholicism and Nazism to prevent the church from becoming liberal and modern in its outlook. With Hitler they planned a counter-Reformation that would turn the social, political and religious conditions of Europe back to the Middle Ages and revive the Holy Roman Empire where everyone and everything would be ruled by a supreme dictatorship of Church and State. They considered the liquidation of Catholic liberals a means to this end.

It is not surprising therefore to find that even in its decline Nazism has special consideration for the Jesuits. The N. Y. *Times* of last October 23 told how in the present straights the Nazi government is forced to draft even clergymen for home defense. By way of exception to this general conscription it significantly added: "Only the Jesuits will be exempt."

. . .

INTRIGUING WITH THE HABSBURGS

ARCHDUKE OTTO, pretender to the Austrian throne, would have been drafted into the U. S. Army over two years ago, were it not for the repeated postponements secured for him by the Roman hierarchy. Now thanks to further appeasement on the part of the Roosevelt and Churchill governments he is on European soil ready to indulge in intrigues that will further complicate the delicate pattern of European politics. Speaking of his arrival in Lisbon, the London *Star* said, "Not only Austrians, but all Danubian peoples will be puzzled by the news of Otto's arrival in Lisbon."

Shortly after Otto's arrival in Lisbon, the N. Y. *Times* of Nov. 16 reported from Rome:

"Archduke Otto of Habsburg is due in Rome around the end of this week, it was learned today, and an audience already has been arranged with the Pope

... The very nature of his position makes it inevitable that his trip will be connected with future plans for Austria . . ."

* * *

"FRANCO'S GODFATHER"

DESCRIBING the Vatican as "Franco's chief ally," and the Pope as "Franco's godfather," the Russian magazine, *War and the Working Class*, in late October published a sharp attack on the reactionary politics of the Roman See. E. F. Golubev asserted in this article that it was no accident that, when Cardinal Pacelli became Pope, he claimed, in a broadcast on April 16, 1939, that Franco's conquest of Spain was "a victory of religion over atheism."

The article noted that on June 11, 1939, the Pope welcomed 3,000 of Franco's troops as "fighters for Christian ideals," and that on June 20, 1942, the Pope decorated Franco "for special service to God and the Church."

"It is absolutely evident," the article continued, "that the Vatican is supporting Franco, not to strengthen its internal position in Spain, but for purposes of foreign policy."

* * *

COMPROMISING WITH THE VATICAN

PRESIDENT ROOSEVELT'S submission to clerical dictation during his last terms of office was so obvious that the *Christian Science Monitor* gave it as its chief reason for refusing to support him in the recent election. His post-election policy bids fair to be even more favorable to the Roman Catholic church, thanks to the demands and threats of the hierarchy in the tense days before the election. The threats were spiked with a little demonstration of what could be done, in case the President refused to "play ball" with Rome. As Marquis W. Childs, nationally known journalist, reported in the *N. Y. Post* on Nov. 1, "Some Catholic churchmen . . . have openly urged the election of Dewey." This potential threat in the big cities on which Roosevelt depended gave point to the hierarchy's pressure.

What promises Roosevelt made are not known. It is probable that he could later

wriggle out of a promise to support the restoration of the Habsburgs in Austria on the grounds that Russia thwarted his plan. He might be less successful in a promise to support clerical reaction in Spain, since Churchill inclines in that direction. In any case the recently granted permission for Otto of Habsburg to visit the Pope, the sudden and unexpected support of de Gaulle and his alienation from the leftists, and suppression of Spanish loyalists on French soil are so many straws in the wind.

Marquis W. Childs in the *N. Y. Post* of Nov. 13 predicted:

"Closer relations with the Vatican are a certainty in the light of the State Department policy which favors collaboration with Catholics in war-torn Europe . . . This is to be the cornerstone of American policy in the occupation of Germany."

He also considers it probable that Roosevelt will attempt to establish formal diplomatic relations with the Vatican, instead of the present "personal ambassadorship." He adds that in case Roosevelt is thwarted by Protestant opposition to this plan, he will in all probability appoint a Roman Catholic to take the place of steel magnate, Myron Taylor, an Episcopalian. Leo Crowley, papal Knight of St. Gregory and utility magnate, is the most likely prospect for this position, whether the ambassadorship is personal or formal.

* * *

FASCISM PREFERRED

JOHN O'DONNELL, Catholic columnist of the reactionary *N. Y. Daily News*, is a sounding-board for clerical reaction in this country. In his column of last Nov. 1, he made no secret of the fact that the Roman hierarchy prefers the Fascist textbooks prepared for Italian schools by Mussolini to those prepared by democrats. After voicing Catholic opposition to Protestant Charles Poletti, the American Protestant military governor of Rome who is tearing out Fascism by the roots, he went on to say:

"Vatican officials have privately deplored an effort which they describe as an attempt to weaken the spiritual authority of the Church in Italy under the guise of purging the childhood of Italy of 'Fascist' ideology."

A PLEA FROM LATIN-AMERICAN PROTESTANTS

(The following is from the 'Central Committee of the Latin American Union of Evangelical Youth' in Buenos Aires, Argentina, and should appeal to all who cherish our democratic, Protestant heritage of religious freedom.)

TO OUR FELLOW-CHRISTIANS IN THE UNITED STATES:

Last year the Central Committee of the Latin American Union of Evangelical (Protestant) Youth sent a letter to the president of your country, Mr. Franklin D. Roosevelt, expressing its points of view in regard to the campaign against Protestant missions in Latin American countries which was being carried on at the instigation of the Roman Catholic Church. In that note we pointed out:

1. That the influence of Protestant missions, from all points of view—spiritual, moral, cultural, social, educational, civic—could hardly have been more beneficial; and that the Catholic Church itself has benefited, being obliged to examine various aspects of her own position and to try to correct some faults.

2. That only theoretically does the Roman Catholic Church include the great majority of the inhabitants of Latin America in its membership, because almost all of those who call themselves Roman Catholics are such only by tradition or convenience or superstition or fear; and we might add, that the Catholic Church counts many as members who no longer really consider themselves to be so.

3. That Protestant missionaries, far from being an obstacle to the Good Neighbor Policy, are rather a factor which favors that policy, inasmuch as the people respect them knowing that they are disinterested and constructive.

4. That the four freedoms proclaimed by Mr. Roosevelt would be in danger if the campaign against Protestant missions should triumph.

We explained in the former letter why, in each case, the four freedoms would be in peril if the Roman Catholic campaign should be successful, and with respect to the freedom to worship God, we said: "Such a campaign is the first step in the direction of curtailing or destroying the free profession of religion. We know positively, for there is abundant evidence, that wherever she can, the Roman Catholic Church exercises pressure against Protestants and, in general, against all those who do not share in her ideas, and even persecutes or causes them to be persecuted. We do not want repeated here what occurred in Spain, where, since the triumph of Nazi-fascist Franco, the Evangelicals have been subject to restrictions and humiliations of all sorts and Gospel preaching prohibited."

What has happened since that last letter was sent confirms our position. In the first place, the measures taken to restrict the sending of Protestant missionaries to these countries have not served in the least to strengthen the Good Neighbor Policy. We are pained to note that in several of these countries there exists toward the United States more suspicion and less confidence than formerly. We say this fact pains us as Christians, because we consider ourselves brothers of all men, of whatever country, and we know what splendid contribution the United States has made to civilization in general and to the Americas in particular. Therefore, it is not the existence of Protestant missions which endangers the Good Neighbor Policy. The source of that danger lies in other factors which it is not our purpose to examine here.

On the other hand, for some time the Roman Catholic Church has been intensifying her attacks on Protestantism in the various countries of Latin America. To that end she does not hesitate to use any means whatsoever, such as alliances with governments, influencing them to exert pressure in various ways against the Evangelicals, and

also to slandering of Protestant churches, etc. In some countries, freedom of worship is in danger, because it is being more and more restricted, in spite of constitutional and legal provisions which definitely protect it. We have a case in point in one of our countries, where Catholic religious instruction has been imposed upon the public schools, where teachers and pupils are obliged to attend religious ceremonies of that church, and where conscripted men in the army are punished for not confessing said religion.

We address ourselves to you, our brothers in the United States, so that you may understand the situation and not be misled by possible information.

We would emphasize two important points:

First: We firmly reject the idea that Protestantism is an exotic plant in these countries. Protestantism is a Christian movement, adequate for any people. If it were not, why does it have so many devoted and enthusiastic members among persons of widely differing races and national traditions? If not, why could it be drowned only in blood in Spain in the period of the Inquisition? If it were so contrary to the genius of the Latin peoples, as the Roman Catholic Church pretends, she would not have needed to use all her strength and might against it. Moreover, this, our organization (Latin American Union of Evangelical Youth) which herewith addresses you, is a perfect demonstration that Protestantism, or the Evangelical Church, has a real place among our people. It is the result of the Lima Congress of February 1941, which was an expression of the vitality of native Protestantism in Latin America. This may be gathered as much from the significance of the task of its preparation, organization and realization, as from its composition (all the delegates were nationals except two), and also from the results obtained. All this could be appreciated by the fraternal representatives of the Protestant youth of the United States, who, with great sympathy and interest attended all the sessions and expressed the cordial and friendly greetings of our brethren of that great country.

Second: We firmly reject the idea that our words may be prompted by fanaticism and intolerance. All that we Protestants of Latin America are asking for is that we be given equality of opportunity with Roman Catholics to profess our own religion according to the dictates of our own conscience. That is to say, we wish the same liberty which Roman Catholics enjoy in your country, where they are in the minority. We would repeat that we respect Roman Catholic people, especially those who are sincere, but as Christians, and therefore lovers of freedom of conscience, we cannot accept the policy of the Roman Catholic Church which is opposed to such liberty.

All that may be deducted from this acknowledgment is very dangerous, and not only for us Protestants of Latin America in view of what it may bring forth, but even for you. Even if the Roman Catholic Church in your country be in general superior to the same church in our countries, the official policy of that church in its entirety is opposed to freedom of thought and speech and religion. If this policy triumphs in Latin America, it will function more and more aggressively in other countries including the United States.

Cordially yours,

Maruja I. de Lura Villanueva,

General Secretary.

Rafael R. Hill,

President.

ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

Ten cents to cover cost of new stencil would be appreciated.

FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES

THE PASSING SHOW

P. J. WHELAN

► **HOLLYWOOD** is working on another Catholic movie, "The Scarlet Lily," prize-winning novel about Mary Magdalene by Rev. Edward S. Murphy of the Blessed Sacrament Church in New Orleans. It will star Ingrid Bergman. "Why can't Hollywood put any other religion on the screen except Catholic?" Hedda Hopper asked in her column last October 30. She added that "Metro-Goldwyn-Mayer is still offering \$125,000 for a religious story about a Protestant church."

► **TRUE STORY MAGAZINE** has been publicizing Jesuit Father F. X. Talbot, former editor of the Jesuit magazine *America*, as a contributor of an article in a forthcoming issue of *True Story*.

► **MAJOR** John Jacob Astor, third son of millionaire Viscount and Viscountess Astor, was married last October 23 at St. Mary's Roman Catholic Church in Chelsea, London, to Chiquita, daughter of Dr. N. A. Carcano, Argentine Ambassador to Britain. Major Astor inherited \$4,000,000 from his grandfather, the first Viscount Astor. Neither Lord nor Lady Astor attended the wedding, since they disapproved of their son's marriage to a Roman Catholic.

► **JESUIT** Father Robert I. Gannon, president of Fordham University was awarded the insignia and diploma of the Grand Commander's Cross with Star of the Order of Polonia Restituta from the London Polish Government-in-Exile last October 19. "Europe needs the example of a truly legitimate government like the Polish Government in London," Father Gannon declared when accepting the honor from Ambassador Jan Ciechanowski at the Polish Consulate in New York, according to the *N. Y. Times* of October 20.

► **A WIRELESS DISPATCH** from Rome to the *N. Y. Times* last November 27 stated: "One of President Roosevelt's first acts after his re-election was officially to prolong the mission of Myron Taylor as his personal representative to the Holy See for the duration."

► **THE BURGLAR** who recently bathed in the bathtub of the Archbishop of Cincinnati left his soiled underwear behind and went off in a clean set belonging to the Archbishop. Jean Valjean, the villain in Victor Hugo's "Les Miserables," went him one better by taking with him a pair of the Archbishop's silver candlesticks.

► **AMONG** the many Roman Catholic prelates in France who are in the disfavor of de Gaulle's Provisional Government is liberated France because of their collaboration with the Nazis is Bishop Albert Dutoit of Arras. According to a dispatch from Paris to the *N. Y. Times* of last October 30, Bishop Dutoit was arrested and sent to internment camp. Charges against him were that in his weekly church bulletin and public addresses he advocated measures that were "flagrantly inimical to the Allies, the French Forces of the Interior and the resistance organizations." Bishop François Auvity of Mende escaped the same fate by an apology for having urged that it was "a patriotic duty for French youths to accept forced labor in Germany." Cardinal Suhard, Archbishop of Paris, Bishop Beaussart of Notre Dame and the Pope's nuncio are also under suspicion. Many of the "minor" Catholic clergy, the above report stated, as well as all the Protestant ministers played a very active part in the resistance movement.

► **EVIDENCE** of witnesses at the trial in a Quebec court last October 30 of three French-Canadians accused of black-market operations in gasoline was challenged by defense counsel Elias Flynn, because the witnesses were not Roman Catholics and one, Sgt. Edward Chamberlain, was a Freemason. According to the 'Toronto Telegram' of October 31, Flynn argued vociferously with the judge that "the whole basis of Freemasonry is a denial of God," and therefore evidence submitted by a Freemason "could not be honest." Despite Sgt. Chamberlain's sworn statement that he was an Anglo-Catholic, that he believed in religion and God and life after death, Flynn persisted (in voluble French) that neither Chamberlain nor the other R.C.M.P. officers could give unbiased evidence since all of them admitted they were not Roman Catholics. The case was described as "one of the most amazing ever heard in this ancient city."

► **A PROTESTANT JUDGE** in an American court recently decreed that the children of a Protestant mother and a Catholic father be forced to attend a Catholic school and be brought up as Roman Catholics. He did so in accordance with the pre-nuptial agreement which has to be signed in all cases of 'mixed marriages' in the Catholic church. This fact was recorded by the Catholic weekly "Our Sunday Visitor" of last November 12, which quoted it from "The Catholic Mirror" of Springfield, Mass.

► **THE SAME** issue of *The Catholic Mirror* states that "More souls are lost to the Catholic Church through mixed marriages than are gained by conversions." It is for this reason that Catholic church authorities force the parties of a mixed marriage to sign a legal contract binding them to bring up all their children in the Roman Catholic religion.

► **DESPITE** Catholic spokesmen's cry of alarm over birth control in Australia, the London office of the International Federation of Trade Unions estimates that the population of the dominion has actually increased during the war. In an analysis of the latest official data on the make-up of Australia's population of 7,100,000, it shows that "The number of births in the last five years exceeds by 51,000 the number of natural deaths," according to the *N. Y. Times* of last November 8. "Even after deducting the 15,000 killed in action," the report goes on to say, "there still remains a net increase of 36,000, as compared with a loss of 104,000 during the first World War."

► **FOR THE FIRST TIME** in many centuries, the nobles who carry the Pope's baldric-high on his *Sedia Gestatoria* broke precedent last Oct. 24 to allow some Polish officers to carry the Pope on their shoulders out of the Hall of Benediction. The Vatican newspaper *Osservatore Romano* of that date featured the occurrence as of great importance.

► **THE CATHOLIC ACTION MEDAL**, awarded annually by St. Bonaventure College, Allegany, N. Y., to an outstanding Catholic layman, was presented last October 9 to J. H. Jefferson Caffery, recently-appointed Ambassador to France.

► **THE GERMAN CATHOLIC BISHOPS** addressed a joint pastoral letter to their congregations requesting them "to stand loyally behind the troops at the front," according to a dispatch from Switzerland to the *N. Y. Times* on November 1, 1944. "We want to express our common gratitude," the bishops declared, "for the effective protection had on all fronts . . . especially for the defense against the on-storming of Godless bolshevism."

► **ARCHDUKE OTTO** of Hapsburg, pretender to the throne of Austria-Hungary, was reported in an Associated Press dispatch from London last November 8 to have left the United States and gone to Lisbon. It was stated that he was hopeful of a restoration of the Catholic monarchy in Austria.

► **THE PROPORTION** of people of British stock in Canada is now below 50 per cent, according to the *Canada Year Book* recently issued. During the ten years from 1931 to 1941, people of British stock in Canada decreased 2.18 per cent, and now number 5,715,904 out of a total population of 11,506,655. On the other hand, the French in Canada increased from 27.91 to 28.22 per cent. Roman Catholics in Canada are now 43.34 per cent of the total population, an increase of 2.03 per cent in ten years. Other denominations declined from 58.7 per cent to 56.66 per cent in the same period.

► **FRENCH CATHOLIC BISHOP** Marcel Theas of Montauban has protested against the "purging" of Vichy collaborationists that has followed the liberation of France. According to a wireless dispatch from Paris to the *New York Times* of last October 20, Bishop Theas expressed his "painful emotion" at the sentences passed by military courts in France against collaborationists, especially subordinate government officials "who may have believed they were serving a just cause."

HIMMLER THE HANGMAN, officially listed in the German *Wer Ist's* ("Who's Who") as a Roman Catholic, is reported as taking over supreme control of Nazi Germany from Hitler, another Roman Catholic.

THE EDITOR'S MAILBAG

THE PRAISE we receive daily from grateful readers for the worth of our magazine is of great encouragement to us, and it would be impossible for us to find space to publish even part of it. Besides, it would seem like self-praise to do so. We are especially encouraged by the many testimonies of spiritual benefit obtained through the reading of our magazine; also by the fellowship of hundreds of former Roman Catholics who rejoice with us in having found the same path of spiritual liberation.

Proof of the high esteem for our magazine by our established readers is the voluntary remittance by so many of them of \$2.00 for renewal of their subscriptions when they become due. This enables us to preserve our advertised subscription rate of \$1 a year for new subscribers.

* * *

PROTESTANT MINISTERS in particular find it difficult to subscribe to all the magazines they desire. Here is a sample letter from one of them, which is to the point:

"Gentlemen:

I am inclosing a dollar to extend my subscription for another year. I gratefully appreciate your making it possible for me to continue my subscription at this very low rate. It is a strain on the budget of the low-income bracket, as most ministers today, to maintain subscriptions to eight other religious publications, as I am doing at present.

Please accept my whole-hearted endorsement of the magnificent work you are doing, and be assured that I shall be happy to continue to advertise your magazine and work to others."

—Wayne D. Miller, Pastor,
Church of Christ, Hope, Ark.

NEW PAMPHLET

"THE CLERICAL - FASCIST BETRAYAL OF FRANCE" from our November issue is now available in pamphlet form at 15c a copy, 10 for \$1.00. Because of its factual importance, it deserves a wide circulation.

FROM A SOLDIER EX-PRIEST

THE FOLLOWING edifying letter is from a converted Roman Catholic priest and colleague of ours who left the priesthood about two years ago and joined the army:

"Dear Brother Lehmann:

I am very happy that I have put away the works of iniquity and embraced the pure, simple Christian Gospel after resigning from the Roman Catholic priesthood.

It is my intention after I lay aside the uniform of a soldier of my country, to take up and put on the uniform of a soldier of Christ and devote the rest of my life to the uplifting of souls wherever the Lord will call me. I hope to visit you this winter during my furlough.

Wishing you the blessings of the Lord on your work."

—Sgt. J. A. Fernandez,
Student Officers Det.

* * *

A MEDICAL DOCTOR writes:

"After my visit with you at your office yesterday afternoon, I attended a meeting of the Episcopal Evangelical Fellowship at St. James' Church, Madison Avenue and 71st Street. One of the speakers, a clergyman, quoted from H. G. Wells' 'Crux Ansata,' while another speaker, one of our leading laymen and a prominent banker, recommended the reading of 'Crux Ansata' and 'Behind the Dictators' by L. H. Lehmann.

"I am telling you this to let you know that your work is not going unnoticed by important churchmen. You probably know that already.

Yours faithfully,

—C. M. K., M.D.

GREETINGS

To the many greetings of our readers all over this great land we extend our heartfelt greetings for this coming year, and we join our prayers with yours that the hopes of our hearts, so long sustained, for even a beginning of a truly Christian world order of universal love and brotherhood, may be at hand.

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